

THE
True English Government,
AND
MIS-GOVERNMENT
Of the Four last KINGS,
WITH
The ill CONSEQUENCES thereof,
Briefly noted in Two little Tracts.

Exurgat DEUS, & dissipentur Inimici ejus.



Das superne DEUS.

L O N D O N, Printed in the Year, 1689.

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BEcause some may be offended at the Freedom and Plain-dealing used in these Papers, it is fit,

1. To acquaint them that it was thought necessary; partly to manifest the Justice of the Actions of the present King and Queen, the Parliament and Nation, in the late Revolution, and present Settlement; and partly for a greater purpose than that, viz. To manifest the Righteous Judgments of God upon that Family, for the Honour of God, and necessary Caution to them that come after, that they may be humbled under the mighty Hand of God, and use all good Means to avert the Course of those Judgments from themselves: and to awaken the Nation.

2. To admonish them to consider, Whether their Offence be reasonably taken, so long as we see so much, (not honest Freedom, but) Impious Licentiousness, Presumption against God, and Rude and Impudent Contempt of the Religion of the State, by Profanation of the Sacred Name of God, and notorious Violation of the Precepts of Christianity, to be daily acted without controule. Were they proportionably sensible how far this Rudeness (or rather inconsiderate Folly and Madness) exceeds any thing in these Papers, all their Resentments would soon be converted into Admiration at their own Stupidity.

And for the Church and Churchmen, they who are not more concerned that such things should be, than that they should be said, *Dici potuisse* & *non potuisse* refelli, cannot certainly be, either good Men, or good Friends to either; and they who are in truth so concerned, will rather approve such Plain-dealing, and put to their helping hand, than quarrel with them who do it.

To

Advertisement

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To the King.

S I R,

THE Two Papers hereunto annexed, do so nearly concern Your Majesty, that is, the Right of Your Government, and the happy Administration thereof, that it may be thought Duty, rather than Presumption, to present them to You. Besides, In each I have used that Freedom and Plain-dealing, which may need Your Protection; and therefore having done it upon the solid grounds of Truth and Righteousness, and for the Publick Good, if it be fit for You to afford it, it is but reasonable for me to crave it.

The *one* in the *Socratick* way of **QUESTIONS** UPON THE LATE **REVOLUTIONS**, leads gently to such obvious and plain **Conclusions** as justify the **Actions** of Your Self, and of all who have joyned with You in Your late great **Undertakings** and **Access** to the **Government**.

The *other* in the plain way of **Narrative** and **Observations**, contains not only a necessary **CAVEAT AGAINST FLATTERY AND PROPHANATION**, but discovers and lays open the principal *Errors in Government, and Miscarriages*, which have involved the last Race of Kings of this Nation in such *fatal Mischiefs*, as the World hath beheld with **Admiration**; and upon that occasion opens a **Prospect** into certain *necessary Means*.

to make both Prince and People more happy for the future.

The Providence of God is exactly Uniform in all Ages, though through the variety of the Actions of Men, and different Circumstances thereof, it may sometimes seem to unskilful Spectators various. The Jews were once the Peculiar People of God, and as such were under a Peculiar Divine Regimen: But they having corrupted themselves, and withstood all the Methods of Providence for their Reformation, and being therefore rejected, the Christians succeed in that State and Privilege: And accordingly we may observe the like Methods of Providence in the Occurrences of each.

The due consideration of the Sacred History of the Jews will open a Prospect into the Mysteries and secret Providential Disposal of the Parallel Occurrences of this Nation in this Age; and both compared and well considered exhibit a plain Representation and Pattern of what is to be avoided, what to be done, to make all Kings and Queens, and the whole Nation, for the future more happy in their Government.

It pleased God by his Providence to give unto Your Great Grandfather, King James, an Extraordinary Deliverance in the beginning of his Reign: And he hath given to Your self as Extraordinary Success, and (beyond Your expectation) brought You to the Throne. Such Extraordinary Acts of Providence do always naturally produce Special Obligation of Gratitude and Fidelity, and of Subservience to some Special End and Design, apparent enough by some Indications in the Course of that Providence, to such as duly apply themselves to observe and consider it.

Miscarriage in such a case is sometimes fatal; but always involves and entangles the Party in a labyrinth of Troubles and Difficulties; out of which many do never extricate themselves; though, most have space, and many

many fair Opportunities, Invitations, internal Motions, and external Motives to correct their Errors before it be too late. This was the case of King *James*, his Son, and both his Grandsons; who sat upon the Throne but *four* Successions, and but *three* Generations.

But a Prudent, Faithful and Grateful Obedience to the Will of God, and *Subservience* to such Special End and Design, is usually not only very successful in that special matter, but moreover for the most part procures universal Prosperity and Happiness to that Person in all things, which are not hindered by some particular Miscarriage. And this I do heartily wish may be the case of Your Self and Your Royal Consort.

Their *Miscarriages*, and the unhappy *Consequences* thereof, are *Obligatory Cautions* to You; not only as *Common Examples*, but as Examples of Your own, and Your immediate *Predecessors*, to whom You succeed in Authority; and more yet, Examples of Your *Progenitors*, from whom by the Mother You are personally descended; a *special Caution* of great importance for Your greater *Circumspection*, left by the same or the like Miscarriages You enter into *Society or Communion of their Guilt*, and the fatal Judgments decreed for the same.

The Original of their Miscarriages were committed against the two great Branches of that *Righteousness*, by which the Throne is Established, *Religion* towards God, and Justice toward Men, by King *James* the First: First, by *Unfaithfulness* to that Providence, which had given him so great a Deliverance, deserting his Call, forsaking his Dependence upon God; and Recourse for his Security to Worldly Wisdom and Policy. Secondly, by *Profanation*, or abuse of Religion to such Policies:

1. For his Security, by Illegal Indulgence and Favour at home, and unhappy Alliance abroad with Papists.
2. For the Advancing of his affected Prerogative and

Absoluteness above Law, by Disposing of Ecclesiastical Benefices and Preferments, with more or no less regard to that, than to the proper Ends of that sacred Employment, and thereby encouraging Flatterers, and turning the Church into a Faction. 3. By *Discouraging and Oppressing true Piety and Devotion* to God, and Conscientious Observance of his Laws, (by reproachful Names of *Puritans* and *Precisians*, and by that impious and abominable project of the Book of Sports;) and encouraging Formality and the External Pomp of the Church, to gratifie that Faction. And for *Injustice* I have already named the root of it, Affectation of unlimited Prerogative and Absoluteness, which produced more Illegal Proceedings and unjust Actions, than can conveniently be enumerated here in particular; and besides, such another Faction in the State. These, like the Wicked Policies of *Jeroboam*, stuck so close to his House, and so prevailed in his Posterity, that they produced at length the like unhappy Consequences to them.

And though it can hardly be imagined, that so Wise, Vertuous and Generous a Prince as Your Self, should ever fall, especially after such Examples of Caution, into such Errors and Miscarriages, so contrary to Your own Publick Declaration, and to the avowed Ends of Your Expedition: yet if we consider how many Eminent Persons, who seemed to have been designed for Great Matters, and have been carried on a great way by a very propitious Providence, have notwithstanding, by some unhappy Miscarriage, or Neglect of the Opportunity put into their Hands, interrupted the Course of that Favourable Providence, and been deserted by it; it will appear that the Caution is not unreasonable.

And it will appear the more reasonable, if we consider first, The *subtile insinuating and prolific Nature of Sin*; and from what small Beginnings it insensibly grows up

up to a full Maturity. Whereof we have very remarkable Examples in the great persons before mentioned: How indulgence to Papiſts in King *James* the Firſt, came at laſt to ſuch Zeal for Popery in King *James* the Second, as loſt him his Kingdom; How Contempt of Preciſeneſs in King *James* the firſt, came at laſt to direct notorious Immorality in both his Grandſons, and infected the Nation; and the like. 2. That every *Opportunity* of doing good, is an *Obligation* to do it: but every Special and Extraordinary Opportunity and Advantage, a *Special Obligation* of Subſervience to the Providence of God upon that occaſion; and ſuch an Obligation as is never neglected by any Man without Loſs, Trouble, or ſome great Miſchief to himſelf.

3. And yet the more reaſonable ſtill will it appear, if we further conſider the *Great Obligations*, which that extraordinary Providence, which hath conducted you, and the Things, to which it hath led You, do neceſſarily infer, both for Caution, and Action.

God, by Your Hand, as his viſible Inſtrument, but indeed by his own Inviſible Power and Miniſters, hath driven out Popery and Arbitrarineſs before You; ſubjected a formidable Army, much more conſiderable than Your own, unto You; and brought You with an eaſy Courſe to the Adminiſtration of the Publick Affairs of the Nation. And thus far all is well. But here we come to a Critical Point, and of ſome danger: 1. Left it be thought that all is done, and nothing more remaining: which might produce an unhappy Neglect; through Non-attendance to Your Calling, and to the further Deſigns of Providence; and that a Relapſe of all again. 2. Left we fall into the Old unhappy Error, through the Fallacies of that Spurious Wiſdom of the World: For though there be now no temptation to any Politick Compliance with Papiſts, yet are there two other Nations of kin to them, which muſt be ſubdued, and all Leagues and Compliance.

pliance with them avoided, the Debauched on the one hand, and the Factious on the other, (though the Debauched are as morally Factious as any) But by *Factions*, I intend here as well those Zealots for the Church of *England*, who are really such (as many are in a high degree) as others who are such for their several Parties.

The true and effectual way to *allay and extinguish the present Factions*, is very plain, if we do but consider the *Causes and Occasions* of them: which were principally the *Princes Favours* partially dispensed, and *Church-Prefements* accordingly disposed, and *factions Acts of Parliament*. It is now known, and believed by Men of good intelligence, that not only the then D. of *York*, but *K. Charles 2.* also, were intangled in Popery before their Return into *England*. And it is therefore not to be question'd, but their Counsels, and the Parliament it self, being at first under a transport, and after corrupted by Pensions and Expectations, were through their Means influenced by the crafty and busy Romish Agents, who by the same Means did both promote their own Designs, and insinuate themselves into Favour. They did really desire to have the King absolute: for a single person, they knew, was more easy to be dealt with, than a number of Men in Parliament: They did really desire very strict Terms of Conformity and Severity against Protestant Dissenters to be enacted: for this they foresaw would the more effectually divide the Church and Nation, and so much the more weaken each part, and give them advantage against either, as they had occasion. These were both of them plausible Pretences. And the Impressions of both are very visible in divers Acts of Parliament, especially those which concern Uniformity, Conventicles, Corporations and the Militia. If therefore upon due consideration of this notable Abuse and Imposture, those undermining Acts were all repealed; all unnecessary Terms of Conformity, never required in the ancient Church,

Church, discharged; and things were better settled upon a New (or rather the true Antient) Foundation, more agreeable, in the Church, to the Nature of Christianity; and in the State, to the true English Constitution; the Factions would easily be cur'd by Your Princely Wisdom and Moderation.

Concerning *Debauchery* I have said so much in the latter of these Papers, that I need say the less here: But this is most proper for this place: Whatever Sensual Men may think, it was not the Power of Your Arms, nor the Concurrence of the Nobility and Gentry with You, which made Your *Success* so Great & Extraordinary beyond all Expectation. But it was the *Presence of certain Invisible Powers*, and a *Secret Divine Majesty*, (far beyond that of Crowns and Scepters,) communicated to You, (as is frequent with vertuous Men in just Undertakings agreeable to the Designs of the Divine Providence,) which made all yield, and give Place, before You. If these be provoked to withdraw or desert You, (which may be by Your Neglect or deserting their Conduct and the Service to which they lead You, or by Indulging any wickedness or Profanation in Your self, or about You, or in Your power to reform; for they are Holy Spirits in your case imployed upon a Holy work and design;) Your Strength will suddainly be gone, You will become like other Men, all things will be at a stand, go heavily or cross with You, and if You see not Your Error in time, and amend it, You will by degrees be wholly deserted and left naked.

And here it may be fit, and I hope without offence to Your Majesty, to offer to Your Consideration, whether there may not have been *some Fault* already committed in this respect, and *the Course of Providence*, which moved so smoothly and effectually before, be not since become thereby more slow and *retarded*. And the reason is this: There was long since a *Paper* put into your hand concerning this matter; and the Care of it, that it might

might not miscarry through Multiplicity of Business (for it was then a busy time) or Politick Considerations, not long after recommended to one specially obliged to be concerned for such matters : but it seems to have met with no favourable promotion. But our Streets are still filled, in the day time, with horrid profane Swearing ; and in the night, with lascivious Negotiations : and all kind of Debauchery is still as impudent and rampant as ever, without controll. And agreeable thereunto the Course of our Affairs seems ever since in some things very slow, in some stationary, and in others plainly retrograde. A parallel adjudged case in the Prophet *Haggai* may direct in the Examination and Resolution of this.

S I R,

If Your Zeal for the Honor and Service of God in these things, and others to which You are directed, not proper here to be particularly mentioned, be not answerable to the Extraordinary Favours and Designs of Providence, I dare be bold to say, You will suffer an answerable Diminution of Your Majesty : But if You do with all Fidelity and Resolution attend to Your Call, and follow that Divine Conduct, it will infallibly lead You to Great Honour and Satisfaction here, and Eternal Happiness hereafter. Which that You may, is the only End of this plain Discourse, and for this End I shall in all things endeavour to approve my self

Your Obedient and most Faithful

Subject and Servant.